

# gay

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FOR SIXTEEN YEARS, THE LESBIAN AND GAY WEEKLY

# Simon Nkoli one of few acquitted in South Africa trial

*Nkoli discusses the treason trial, the fate of the UDF, and his work for gay liberation*

By Chris Bull

JOHANNESBURG, South Africa — Black gay anti-apartheid activist Simon Nkoli and 10 of his co-defendants were acquitted of charges of terrorism and treason with intent to overthrow the government of South Africa. Seven of Nkoli's co-defendants were convicted of terrorism and four of treason — both of which carry maximum penalties of death. The Nov. 17 verdict brought to an end the four-year "Delmas Treason Trial" — the biggest treason trial in South Africa since that against Nelson Mandela 25 years ago. Defense attorneys may appeal the convictions.

Speaking to *GCN* by phone shortly after his acquittal, Nkoli expressed mixed feelings about the verdict. "I haven't adjusted to the situation yet. I am glad to be acquitted, but I don't feel good about being divided from the others. We must continue to support them. It's all we can do."

Roy Shepherd, a South African gay activist and friend of Nkoli, told *GCN*, "I believe Simon's feelings are summed up perfectly by the photo [picked up by wire services] of him after the verdict comforting a close friend of his, the sister of one of those convicted. There is a conflict between joy for freedom and great sadness for his friends."

Members of the Vaal Civic Association — originally known as the "Vaal 22" — were arrested in June of 1984 for organizing a rent boycott and a non-violent march to protest government rent increases. Four Black government officials were killed during violence that followed the rent hike. The government claims the 22 people — including Nkoli — were arrested for inciting violence and arson. Most of the 22 have spent between three and four years in prison awaiting a resolution of the case. (See *GCN*, June 27, 1987, Aug. 5, 1987, and Sept. 13, 1987) Nkoli said members of the group were arrested for opposing the government by organizing a rent boycott and a non-violent protest march.

Three of those convicted were members of the United Democratic Front (UDF), the major legal anti-apartheid group in South Africa. Justice Kees Van Dijkhorst, one of the trial judges, labelled the UDF a "revolutionary organization," whose goal is to overthrow the white minority government through street violence. Along with the banned African National Congress (ANC), UDF is accused of plotting to overthrow the government. Nkoli said that although he does not condone violence, he supports the goals of the UDF for a free South Africa.

The defense attorneys for the group accused Van Dijkhorst of illegally dismissing the only judge in the trial who might be sym-

pathetic to them. Nkoli said Van Dijkhorst's unethical conduct may form the basis for an appeal.

Nkoli said the verdict does not leave him hopeful for the future of the UDF. "I think the [government] is attempting to eliminate them. They will arrest other leaders. The verdict was a judgment against the UDF," said Nkoli. He explained that he intends to use caution in his future political involvement in the anti-apartheid movement because he could be arrested at any time. "I don't want to be arrested again. You see, we live in a police state which can do anything it wants at any time," said Nkoli.

But Nkoli said he would continue work on behalf of those who were convicted. "We must do what we can practically. We are not allowed to see them as visitors but we can collect shoes, clothes and toiletries for them. We can spend time with their families. [The appeal] is going to be a long process," he said.

### International les/gay support

Nkoli said letters from lesbians and gay men and organizations from around the world kept him going during his three years in prison and year of strict parole. "I received support from everywhere — the U.S., the U.K., Europe. I got letters and Christmas cards. People said they would be thinking of me on Nov. 17. I am very grateful to the worldwide gay community. Others in the group didn't have such support," said Nkoli.

Several groups in South Africa, the U.S. and Canada have supported Nkoli. The International Lesbian and Gay Association (ILGA) coordinated a publicity campaign on his behalf and the U.S. National March on Washington for Lesbian/Gay Rights included a demand for Nkoli's release. The New York chapter of Men of All Colors Together (MACT) and the National Coalition for Black Lesbians and Gays (NCBLG) strongly supported Nkoli as did the Simon Nkoli Defense Committee in Canada.

Renee McCoy, executive director of the NCBLG, said Nkoli's freedom is important for Black lesbians and gay men fighting oppression around the world. "I think it's wonderful. Because he is an openly gay Black man in South Africa he sets an example for those struggling against dual oppressions in this country. We are not just sexually oppressed and we are not just racially oppressed. The future lies in combining the agenda as Simon has in South Africa," said McCoy.

Nkoli added that many of the Vaal 22 were also supportive of his gay activism. "Three of my best friends in the group were

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Simon Nkoli (L) with his sister during the trial

## Gay Anti-Apartheid Organizer Freed

# Appalachian Trail killer convicted

*Man who shot lesbian hikers gets life without parole*

By Chris Bull

GETTYSBURG, Pa. — A county court Oct. 28 found Stephen Roy Carr guilty of first-degree murder and sentenced him to life in prison without parole for the May 13 murder of Rebecca Wight. Wight and her lover, Claudia Brenner, were camped on the Appalachian Trail in northeastern Pennsylvania when Carr shot them both. (See *GCN*, Aug. 7, 1988)

During an interview with *GCN*, Brenner, who survived the attack, said that although "nothing will make up for the loss of Rebecca's life," the sentence sends a strong message to those who perpetrate violence against women and lesbians. Carr, 29, waived his right to a jury trial in return for an agreement by District Attorney Roy Keefer not to seek the death penalty. Keefer also agreed to withdraw charges of aggravated assault and attempted murder on Brenner. However, Carr retained the right to appeal the case.

"There will never be compensation for the fact that Rebecca is dead. I am glad he [Carr] will never be free again. The system recognized the horribleness of the crime. As gay people we are so used to being beaten down by the system, it feels nice to have it on our side for once," said Brenner.

Wight, 29, and Brenner, 31, were camped along the Appalachian Trail when Carr, who had been following the women all day, fired several shots at them. After trying to revive Wight, Brenner, who was shot four times, walked four miles before she flagged down a motorist who drove her to a nearby police station. Wight, who was an architecture student at Virginia Polytechnic Institute, was dead when police reached the camp site.

Judge Oscar Spicer rejected an attempt by Carr's attorney, Michael George, to use a "provocation defense" — often known as a "homosexual panic defense." George argued that the women provoked the attack by having sex in front of Carr. George also attempted to explain the motivation for the

attack by saying Carr was sexually abused as a child and that his mother was a lesbian. Spicer ruled that George's claims failed to justify the attack.

"I am so angry at those arguments, it's hard for me to put it into words," said Brenner. "It's a total denial of reality. It represents homophobia and a 'blaming the



Rebecca Wight, killed while camping on Appalachian Trail

victim's attitude. George was trying to formulate a defense in the face of having no defense."

George eventually argued that Carr was hunting for deer and had accidentally shot the women. Keefer said, "After hearing their

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Slavek Starosta

## Quote of the week

"So far we still don't have an official registration. But so far there are other much more important things going on (strikes, Solidarity, the government is falling). I think that we'll get registration in a moment, when the situation becomes a bit clearer."

— Polish gay leader Slavek Starosta, in a letter to GCN correspondent Richard Steinman, commenting on what he said was the "premature" report by the San Francisco Chronicle in May that the Polish government had approved registration of a gay/lesbian organization.

## High school production with AIDS theme won't go on

SHENANDOAH, Iowa — High school administrators in this town of 6000 cancelled the fall drama class production of *Warren — A True Story*, a play by Rebecca Ranson about the death of a person with AIDS. According to the *Southern Voice*, the decision was made informally by School Superintendent Joseph Kirchoff, Principal Ronald Lottridge and drama instructor Fred Wilson.

Kirchoff said the play is unacceptable because it condones homosexuality and is inappropriate for high school audiences. "The only negative aspect of homosexual relations presented throughout the whole play is that one man died of AIDS," he said. Kirchoff claimed that community outcry against the script led the school board to examine it. But Wilson said, "I think the opposition was small, powerful and closeted." Wilson also said he had never personally experienced opposition or negative reaction to the play.

The students protested the decision by presenting a petition to the school board Oct. 10 that was signed by 200 people. Steve Teget, student director of the play, said "It was an act of censorship and a very bad thing to do — a bad judgment call by both the board and the administration."

*Warren* is based on the life of Warren Johnston, a friend of Ranson's who died in 1984. Ranson said she wrote the play as a gift to him and to appeal to "mass audiences." "It's a story about a man, his family and friends and the way they deal with his diagnosis and death from AIDS," she said. The play has been produced more than 25 times around the country, though never by a high school group.

The nine students involved in the production were enthusiastic about the play, according to *Southern Voice*, and they had been rehearsing since April. They returned to school this September ready to perform it. According to Wilson, who had chosen the play and was ready to direct it, "The students were committed. We had gone way beyond the script. It was an important issue. I think it's important to put a name on

something that's been only a statistic — bring it down to people's emotions." Since the play has been cancelled, "It's like there's been a death for all of us," he said.

Teget, the student director, said the students at first sought to go on with the play at another location. A facility was found, but Teget said he does not now expect the students to go ahead with it because, "We just don't feel we can get back into the mood of the play. A lot of students are really mad."

Teget also claimed that the decision to cancel the play was influenced by powerful members of the school board, including Nancy Lightfoot, wife of U.S. Rep. Jim Lightfoot (R-Iowa). He said some people felt the publicity surrounding the play would adversely affect the city's attempt to attract new business.

Teget pointed out another problem, "The appeals procedure through the school board was closed to us because Mr. Wilson, in an effort to keep the community in one body, withdrew the play."

□ Jennifer Fechner

## Gay prisoners separated

NEW SOUTH WALES, Australia — The Minister for Corrective Services here wrote to a gay prisoner that he and his lover — also a prisoner — were separated to prevent discrimination against heterosexual prisoners.

The prisoner had written to the Minister requesting an explanation for his forced separation from his lover. The two gay men have been placed in different NSW State jails.

The Minister in his reply wrote that under no circumstances would known homosexual lovers be placed together in the prison system. "I am sure you can appreciate," the Minister said in his letter, "if heterosexual conjugal visits are not permitted, homosexuals should not be unfairly advantaged."

□ Kendall Lovett

## Australian unions endorse policy on AIDS

SYDNEY, Australia — The national council of trade unions in Australia, the ACTU, recently endorsed a policy on AIDS, recognizing it as only one of a range of communicable diseases to which workers may be exposed.

The trade union policy states that although HIV infection may lead to AIDS, it is less infectious than other more prevalent diseases such as hepatitis B. However, the policy continues, AIDS represents a serious threat to the health of the Australian population, therefore, it is essential that the Trade Union Movement play a major role in AIDS education and prevention.

The policy further states that the ACTU believes that the most effective way of controlling the spread of HIV is through community education rather than legislation.

□ Kendall Lovett

## Ex-cops found not guilty in drowning of Australian gay man

ADELAIDE, Australia — Sixteen years after the drowning of George Duncan in the Torrens River, here, two former vice squad police officers on trial for manslaughter have been found not guilty.

The South Australian Supreme Court heard allegations that the two men had been part of a group that had gone to the male toilets near a river boathouse and thrown a number of cruising gay men into the water. During the incident, Duncan, who was an Adelaide University law lecturer, drowned.

The court heard evidence that prior to Duncan's death, one of the charged officers often bragged of entrapping gay men and assaulting them. At the time in 1972, throwing homosexuals into the river was common practice among officers of the vice squad.

The trial lasted 17 days and on Sept. 30 a jury of nine men and three women found the ex-police officers not guilty.

After the verdict was announced one of

the witnesses, a gay man whose name had been suppressed at the trial, told the *Sydney Morning Herald*, "What can you expect? It stinks."

Officially, Duncan's murder remains unsolved but the events of May 10, 1972, shocked the government and sparked the process which led to the decriminalization of homosexuality between consenting males in South Australia.

□ Kendall Lovett

## NY les/gay groups still trying to get in Yellow Pages

NEW YORK — "We're out there, why don't they put us in there?" demanded Virginia Apuzzo, deputy director of the New York Consumer Protection Board, in reference to the NYNEX corporation's refusal to include "Gay and Lesbian Services" as a heading for listings in the Yellow Pages.

Speaking in defense of a suit brought against NYNEX by Gay and Lesbian Alliance Against Defamation (GLAAD), the Lesbian and Gay Community Services Center and Heritage of Pride, Inc., Apuzzo pointed out that such a listing makes good business sense for NYNEX, as it would attract over 200 additional listings and would meet the needs of the community.

The suit, brought before the New York Human Rights Commission, stems from NYNEX's response to a request for the gay services heading last year. Karen Schwartz made the request while treasurer of Heritage of Pride, the group that organizes New York's parade for National Gay and Lesbian Pride Day. Schwartz was told by the company that such a heading did not exist and there was no market or need for it, according to a report in the *New York Times*.

After being informed that there are between 200 and 300 gay and lesbian organizations in the New York metropolitan area, representatives of the telephone company suggested the gay organizations list themselves under the heading "escort services" or "nightclubs."

Also speaking out in favor of the suit was New York State Assemblyman Jerrold Nadler. He claimed that NYNEX was in violation of the 1986 anti-discrimination law that prohibits discrimination against persons because of their sexual orientation. "NYNEX is not above the law on this issue," Nadler told the *Native*.

City Councilwoman Ruth Messinger and Carol Greitzer also lended their support. Greitzer, chairwoman of the New York Consumer Affairs Committee, indicated that this is not only a problem for the gay community, but for women and other minorities as well.

□ John Dooley

## AIDS phobic employers refuse to testify

RALEIGH, N.C. — Two supervisors from a Greensboro-based restaurant chain refused to testify in a discrimination lawsuit against the restaurant because they are afraid to be in the same room as the plaintiff, Scott D. Burgess, who is HIV antibody positive.

Burgess is suing Your House restaurants for firing him last year when the employer discovered his HIV status. The restaurant officials say they believe Burgess "could pose a risk to customers and to his co-employees." Burgess says he is capable of performing his job and does not pose a health risk.

Burgess' suit contends that Your House violated the North Carolina Handicapped Persons Protection Act, which bars employment discrimination against handicapped workers. This lawsuit is the first to raise the question of whether the state statute includes HIV infection under the classification of "handicapped."

Pete Barnes, manager of the Your House restaurant in Raleigh, and Jerry Benson, agent for the restaurant chain, refused to enter the conference room to give testimony at their depositions Sept. 30 in Raleigh. Defense attorney Richard T. Boyett explain-

ed their action: "I think their motivation for that is the central issue in the lawsuit and has to do with the transmissibility of the HIV virus."

According to the *Front Page*, a gay newspaper in North Carolina, Burgess' attorney is requesting a hearing to force Barnes and Benson to testify with Burgess in the room. Harkins said Burgess "has a right to be present at any proceedings concerning his case."

The lawsuit asks that Burgess return to his job with back pay and that the restaurants be stopped from "further discriminatory job practices."

*Tax deductible contributions to Burgess' legal expenses may be made to the North Carolina Human Rights Fund, P.O. Box 10782, Raleigh, NC 27605.*

□ Jennifer Fechner

## Ireland's anti-gay law condemned

DUBLIN, Ireland — The European Court of Human Rights ruled in late October that Irish laws criminalizing "homosexual relations" were in violation of the European Convention on Human Rights. According to Tonie Walsh of Ireland's National Gay Federation (NGF), the only Western European state besides Ireland that still has sodomy laws on the books is Cyprus.

Walsh said after the decision: "Now that Ireland has been found to be in breach of the European Convention on Human Rights, the government must immediately repeal the existing anti-gay laws, to give full equality with heterosexuals. We also need legislation to outlaw discrimination against gay people in the areas of housing, education, employment, and health."

Walsh said the Irish government's continued refusal to take action to comply with the human rights principles was regrettable, especially since similar anti-gay sex laws had been struck down in 1981 by the European Court of Human Rights.

The case before the court was brought by Irish Senator David Norris, a gay man who was also former president of NGF.

Acts criminalizing gay sex between men were passed by the British Parliament in 1861 and 1885 when all of Ireland was under British colonial rule. The laws were repealed in England and Wales in 1967 and later in Scotland. In Northern Ireland the laws were repealed in 1982 after the European Court of Human Rights' decision.

□ Jennie McKnight

## Boston organizes Nicaraguan hurricane relief

BOSTON — Several local groups and activists have joined the Quezalguaque Sister City Hurricane Relief Project to help Nicaraguan victims of Hurricane Joan. The Project intends to collect 40,000 pounds of powdered milk and other emergency relief items by Dec. 30, 1988 for shipment to Nicaragua on Jan. 7, 1989.

Hurricane Joan, which hit the southern Caribbean and Central America in October, left a huge path of devastation in its wake. But the U.S. government, while responding to other countries struck by the storm, has specifically denied aid to Nicaragua. Resolutions supporting the Relief Project which were passed by the Brookline Board of Selectmen and the Boston City Council point out that 300,000 Nicaraguans — 10 percent of the population — are homeless. In addition, three hospitals, 29 clinics, and nearly all of the banana, rice, bean, corn, African palm and sugar crops have been destroyed.

GCN's office at 62 Berkeley St. in Boston is one of several drop off points for powdered milk and other emergency items — including financial donations. Make sure powdered milk delivered to GCN is in aluminum, glass or plastic containers (to discourage pests). For more information about the project or the location of other drop off points, contact the Quezalguaque Sister City Project at (617) 277-7867.

□ Jennie McKnight

NEWSNOTES COMPILED BY  
JENNIE MCKNIGHT

# NY forum addresses the politics of AIDS treatments

Panelists discuss alternative/holistic approaches, the FDA, and more

By Andrew Miller

NEW YORK — Stressing the economic and political co-factors that have led to the "traditional Western medical establishment's hostility towards alternative and holistic health care," Bob Lederer introduced a forum on the politics of AIDS treatments at the New York Marxist School Nov. 15. Lederer is an investigative journalist currently researching AIDS causes and treatments. The panelists included practitioners of and participants in holistic health care alternatives for AIDS and HIV infection, as well as advocates of more traditional kinds of health care.

Gene Fedorko of HEAL, the Health Education AIDS Liaison, spoke of AIDS treatments — like AZT — that are sometimes more toxic than the illness itself. His organization, based in New York, offers information on macrobiotic and other holistic therapies, as well as a supportive atmosphere at weekly meetings. Members of HEAL include a wide range of people affected by HIV, from the asymptomatic seropositive to those living with AIDS and unhappy with more traditional medical treatments. Citing an estimate that the suicide rate among people who are HIV antibody positive is 16 times higher than average, Fedorko said that his organization stresses that HIV-infection and death are not necessarily opposite sides of the same equation.

Dr. Naomi Rabinowitz is an acupuncturist who has worked with many AIDS patients and IV-drug addicts, both at Lincoln Hospital in the South Bronx and in private practice. She offered a brief discussion of the theories behind traditional Chinese medicine, and how they differ from Western medical thought. Never claiming to offer cures, both she and Fedorko emphasized the quality of life and asymptomatic improvements that can accompany the alternative treatments that they advocate. Rabinowitz listed ways she has seen acupuncture effectively relieve the symptoms associated with AIDS, as well as ways in which it did not seem to help.

Iris Long, a medical chemist and AIDS activist who chairs ACT UP/New York's Treatment and Data Collection Subcommittee, spoke mainly about the failure of the United States' established medical machinery to cope with the AIDS crisis. Long underscored the need for change at agencies like the Food and Drug Administration (FDA), which she says restrict access to experimental drugs unnecessarily, and hamper private research initiatives with bureaucratic red tape. Unlike the previous speakers, Long did not advocate alternative treatments, but rather a reform in the process that makes more traditional drug therapies available to people with AIDS (PWAs) and other people with life-threatening illnesses.

The PWA Health Group's executive director, Derek Hodel, said that his organization functions as a buyer's club, providing AL-721 analog, dextran sulfate, and German enzymes to its members. All of these substances are believed to be effective anti-viral treatments or immune system boosters by those who take them. The substances remain unapproved by the FDA as AIDS treatments. Dextran sulfate, therefore, is not otherwise easily available. AL-721, because it is made solely of food products, can be purchased at health food stores, but at a much higher cost than the Health Group's price.

Hodel said that the Health Group was originally developed to demonstrate that there is a market for the substances it makes available so that private companies would take over their sale and production. Quite the opposite has happened, however, and the Health Group now provides these substances to between 1,500 and 2,000 people each month. Like Long, Hodel spoke of the need to restructure the FDA. He said his group coexists with the FDA in an uneasy maze of loopholes which allow the Health Group to import dextran sulfate from Japan. But in order to avoid FDA regula-

tion, the Health Group does little outreach, and cannot offer these substances as AIDS treatments.

The forum, which lasted over three hours and was attended by about thirty people, proceeded amiably, although disagreements among panelists did provide some lively discussion. While Long expressed confidence that HIV is, in fact, the cause of AIDS, Rabinowitz and Lederer expressed concern that this theory had not been adequately explored. They argued that because of the connection between HIV and AIDS made by the medical establishment, including Dr. Mathilde Krim of the American Foundation for AIDS Research, treatment research now focuses heavily on anti-HIV drugs like AZT. Rabinowitz and Fedorko said that the possibility that other causes or co-factors exist must be examined. Fedorko and Lederer mentioned untreated syphilis as a possibility, claiming that the accuracy of the syphilis testing currently available is questionable, and expressing doubts about the efficacy of established syphilis treatment. Rabinowitz also expressed opposition to the idea of a clean needle program as a means of intervention in HIV-infection among IV-drug users, saying that such a program "does nothing to address the energy imbalance that is already resulting in drug abuse." The suggestion resulted in the exchange of several opposing ideas by other panelists and members of the audience.

People interested in contacting the PWA Health Group can call its New York office at (212) 532-0280. Hodel mentioned that similar organizations now exist in about twenty cities nationwide. HEAL can be reached at (212) 674-4673. □



Counter-protester, 10/22, Boston

## 'Operation Rescue' Newsflash!

By Jennie McKnight

BOSTON — As GCN goes to press, local reproductive rights organizers are bracing for another attempt by abortion foes to close down area abortion clinics. "Operation Rescue," which has continued to use civil disobedience and other tactics to shut down clinics in cities across the country since late summer, is scheduled to return to Boston on Saturday morning, Nov. 26. (See GCN, Oct. 23, 1988)

Boston pro-choice activists who successfully repelled the anti-abortionists several weeks ago, are scheduled to meet at 8:30 a.m. outside the Brookline CVS at Coolidge Corner. For the latest pro-choice demo update, call the Boston chapter of the National Organization for Women (NOW) at (617) 782-1056. □



Michael Thompson

Guy Hocquenghem

## May Flower

French gay activist/writer Guy Hocquenghem leaves a rich Left and queer legacy

By Charley Shively

PARIS — Guy Hocquenghem (1946-1988), gay liberationist, film-maker, essayist and novelist, died in Paris Aug. 29. His life during the '60s so epitomized Paris radical lesbian/gay politics and Left theory that his death stands as a symbolic watershed in movement history. We need now to study his work as we study the '60s to find what is living and what is dead in our own future.

Born into a middle-class suburban family, Hocquenghem attended the elite Ecole Normale Supérieure, where he studied Greek epigraphy (inscriptions on stone). Swept up in the events of the French labor/student upheaval in May '68, he participated in several leftist groups; however, the French Communist Party expelled him because of his homosexuality. Hocquenghem joined the Sorbonne gay activists and he was one of the first men in FHAR (Front homosexual d'action révolutionnaire). In March, 1971 a group of radical lesbians had split from the more closeted gay/lesbian group Arcadie to form FHAR; as a radical gay male in FHAR, Hocquenghem played a role in accomodating the frictions between the factions; he soon emerged as a gay spokesperson to the straight Left. He served as a contact with Jean Paul Sartre's magazine *Tout* which published most of FHAR's famous book, *Rapport contre la normalité* (Report Against Normality) (Paris: editions champ libre, 1971). In 1971 he created a sensation at a forum of *Le Nouvel Observateur*, a Left journal, which interviewed him and carried accounts of FHAR, thus giving wide publicity to the newly emerging movement. Hocquenghem also participated in writing the manifesto, *Trois milliards de pervers*.

In a 1979 GCN interview, Hocquenghem explained that in France he fought against intellectualism and communism, while in the United States he became a communist and an intellectual because of the lingering American anti-communism and anti-intellectualism. In France he early emerged as a gay theorist. His first book *Le désir homosexual* (Paris: Delarge, 1972; [Homosexual Desire] English translation, Daniella Dangoor, London: Allison & Busby, 1978) was followed by *L'après-Mai des faunes* (Paris: Grasset, 1974) and *La dérive homosexuelle* (Paris: Delarge, 1977). Like Mario Mielli in Italy and others, Hocquenghem attempted to bridge Marx's class and Freud's libido in understanding lesbian/gay love. He did this through an analysis of the privatization of the anus, which lay at the heart of both capitalism and of homophobia. He argued that unlike the

cock or the cunt, the asshole is not gender-specific.

Hocquenghem never abandoned his youthful radical enthusiasm. Like Jean Genet he was an early defender of the Black Panther Party and vigorously opposed white supremacy and racism. In France, racial supremacy is most often expressed in hatred for Arabs. Hocquenghem wrote *La beauté du meis, réflexion d'un francophile* (Paris: Ramsay, 1979) [Immigrant Beauty: Francophile Reflections] where he pointed out that the hatred of foreigners and of queers stems from the same cultural up-tightness. He likewise attacked '60s radicals who abandoned their hopes and joined the establishment in his stinging *Lettre ouverte à ceux qui sont passés du col Mao au Rotary* (Paris: Albin Michel, 1986) [Open Letter to those who've gone from Chairman Mao into Rotary Clubs].

As a child of the '60s Hocquenghem understood the importance of communication and publicity. He attacked the mainstream media in a delightful *Minigraphie de la presse parisienne* (Paris: Hallier & Albin Michel, 1981) [Paris Press], an updated commentary on Honore de Balzac's 19th century work on the press and its evils. He appeared often on television and in French periodicals. In 1977 he became a regular columnist for *Liberation*, a Left daily where he wrote the television review supplement until the time of his death.

His writings attempted both to bring a gay perspective to the mainstream as in *Comment nous appelez-vous déjà? Ces hommes que l'on dit homosexuels* [What should you call us so-called homosexuals?], and also to articulate an authentic voice within the gay press, as in *Le gay voyage, guide homosexuel des grandes métropoles*. He also wrote regularly for *Gai Pied Hebdo* and appeared regularly on *Féminité Gaie* (the French gay radio station).

Always ready to experiment, he produced with Lionel Soukaz a full length feature film in 1979; the script was published a year later: *Race d'Ep! Un siècle d'images de l'homosexualité* (Paris: Editions Libres/Hallier, 1980). *The Homosexual Century* (as the film is called in English) tried to define 20th century gay history; the French censors attacked the film. Michel Foucault, among those protesting to the Ministry of Justice, wrote, "This documentary is based on historical research of great seriousness and interest. It seems strange that a film on homosexuality is penalized when it portrays the persecutions for which the Nazi regime was responsible — strange and disturbing."

In the academic upheaval following May 1968, Hocquenghem was appointed professor of philosophy at the University of Paris, Vincennes-Saint Denis, where he taught with his beloved colleague René Scherer. They provided significant theoretical works on the importance of children being free to develop their sexuality

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"Community Voices" and "Speaking Out" are parts of our efforts to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings and comments to us, and to respond to ideas expressed in this space. We welcome all contributions except personal attacks. Copies of letters and "Speaking Out" contributions sent elsewhere are printed on a space-available basis. GCN reserves the right to edit letters and "Speaking Out" contributions for length and clarity, in consultation with the author. The opinions expressed are those of the author and are not intended to represent the views of the GCN membership.

Letter and "Speaking Out" contributions must be TYPED and DOUBLE-SPACED. Letters can be NO LONGER THAN TWO PAGES. "Speaking Out" contributions can be NO LONGER THAN FOUR PAGES. Send to: Community Voices or Speaking Out, GCN, 62 Berkeley Street, Boston, MA 02116.

## Queer: a sharp and pointy word

Dear GCN:

Regarding the rhetorical glee with which folks are jumping into the "queer"-word controversy:

If I must choose a word to describe my social identity arising from my physical/emotional preferences, I'd pick Queer over any of the other words any day. Why? Not because it makes me look proud and noble in the face of adversity. Not because of any politically correct reason such as "reclaiming it from my oppressors." No, not even because it is gender-neutral and reduces verbosity in conversation.

I like it because it is a sharp pointy word.

Think about it...why else would the hets grab it and use it abusively against us? It's direct, singling out its subject as different, an outsider, a threat to the established order simply by existing. And what's bad about that? I rather enjoy such things being assumed of me. Language depends on where it is pointed, and who is pointing it. "Queer," when used by queers, is beautiful shorthand for "yes, I am different, I see things differently, I like it that way, and the hell I'll change for you." It is a direct assault on their social solipsism, a word which, used with strength, can be genuinely scary to some poor slimy bigot's sense of supremacy. None of the leading alternative words come close. Let's look.

"Gay" as a word seems nice, safe, harmless. Just the word the mainstream would find palatable. I get happy myself sometimes, but I have quite a spectrum of other emotions, too. "Gay" makes me think not of strong alternative people, but of Forster, Maugham, and that whole set of sniveling wimps who cloaked their queerness in anemic literary smokescreen mannerisms, kissing up to the powers-that-be. "Queer," to me, is Isherwood, Genet, Burroughs, spirits who proclaim themselves, acknowledge their difference and don't profess to be "just like everyone else." "Queers" do not act like them in the hope that they will then let us be ourselves. (To the literal-minded this is not to say that everyone who prefers "gay" to "queer" is an appeasement queen. I'm only saying what the word suggests to me.)

And let's talk "homosexual." Ick. Choosing to apply that word to myself is to feel like a lab rat vivisected for a straight scientist's inquisitive pleasure. If "gay" punts me into the "Unthreatening and Safe to Ignore" zone, "Homosexual" shoves me into a test tube to gather dust in a passionless laboratory.

Probably the only word to come close in my affection is "Uranian," mostly for its pointless poetry. Fun to say, it has no mainstream connotations. It's a great big blank we could fill in and define ourselves. Alas, it had its chance, and never caught on — too busy, too hard to get out fast and furious in conversation (hence my preference for "queer" with its speed and ferocity).

Hmm...we could always opt for "The Oscar Wilde Thing," but I wouldn't want my woman friends to feel excluded. No, I think it's "queer" for me. It's quick, sharp, and let's face it, as long as society is dominated by boneheaded fools, we are outsiders — and I'd be deeply insulted if considered normal "except for what I do in bed" by a society like this.

In this world the fear of a bigot is a badge of honor. And if I have to pick a tag, I'll pick one with some provocative guts.

Sure, I'm Queer.

Sincerely,  
Rig Hospodar  
Boston, Mass.

## "Queers" rebelliously anchor the sexual spectrum

Dear GCN:

I would like to defend the use of the word "queer" in GCN. I truly like the charge of identity and the jolt of recognition the word produces. Yes, I am odd, someone centrifugally spun out to the perimeter of society, of no consequence, an embarrassing deviance in the white christian cosmos.

Using the word "gay," some of us have made our welcome way back into the mainstream via the mushy liberal embrace. It is a nice, soft word, denoting something that is trivial, harmless and most importantly, non-threatening (just a little different than them, that's all).

I cringed at 17 when one of my first tricks asked me if I was "gay?" I'd never heard the word but knew instinctively it meant "homosexual." It sounded so elitist, cultist, well-bred, effete. The trick was a colossal effete bore from the Back Bay in Boston. I share the *New York Times'* repugnance at using the word. I agree, "homosexual" is so much more powerful and fit to print. "Gay" was always intended as a secret code word, a kind of euphemism. Teens don't taunt each other with "gay." They know the power of language better than anybody.

I doubt queer, nigger or spic were ever our property to reclaim. I see no harm in recognizing the power of these words. They are very real and potent for now. Seize the power and pride of words coined just for us. Is there any more truth revealed in the straight taunter or the homosexual user, any greater revelation of their true feelings in the contextual use of these words? In the bigot's mouth we hear the truth of their feelings and know who we are dealing with. In the homosexual's mouth we hear the fierce pride of identity, a pricking of consciousness. Those who hate the word simply wish to slide into that gray anonymous morass, which is the first prerequisite for drowning in the Farina mush of Sunday School respectability and hypocrisy.

Our power in identity rises out of our very queerness as we rebelliously anchor down the other end of the sexual spectrum. The revolution is the fight to get accepted this other extreme. When this happens, society can begin a true harmonic vibration through the glorious rainbow of infinite sexuality.

As for *Queer Community News*, that is silly. Words have appropriate and inappropriate uses. I have always found that the use of queer in GCN has been carefully chosen on the whole, effectively appropriate and as contentious as the rest of its politics as well. The protest letters attest to that. Calling for the censorship of great and powerful language is oppressive.

Sincerely,  
Vincent F. Luti  
Westport, Mass.

## Self-respecting faggots are queer

Dear GCN:

Not often does GCN give me several items I want to respond to, as the issue of Oct. 9-15 does. Here goes.

(1) Gay activists in the Queen City are queers, queens, faggots and fairies. Some of us are even Radical Faeries. Are those who are "insulted" when "queer" is applied to them going to object to "fairy" next? How supersensitive can you get? "Gay" is no more acceptable to homophobes than any of our other labels. I agree that "Gay" (always capitalized, please!) is to be *preferred*, but I can't agree to banning these other terms. If you're not "queer" (*really* nonconformist) in this era of rampant right-wing Reagonomic Republican reactionaries, what kind of self-respecting faggot are you?

(2) Thanks for the info about the New Alliance Party (NAP). By now we all ought to be thoroughly inoculated against authoritarianism. Instead, political naivete seems very prevalent. Just because a group claims to be on the Left does not mean that it is democratic. Leninists, Stalinists, Trotskyists, Maoists, Socialists, Social Democrats and even liberals have all given us the old, patriarchal, male-chauvinist,

**Gay Community News** is produced by a collective dedicated to providing coverage of events and news in the interest of gay and lesbian liberation. The collective consists of a paid staff of ten, a general membership of volunteers, and a board of directors elected by the membership.

Opinions reflected in "editorials" represent the views of the paid staff collective. Signed letters and columns represent the views and opinions of the authors only. We encourage all readers to send us comments, criticism, and information, and to volunteer and become members.

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authoritarian line all too often. Only the Greens in West Germany and some grassroots organization in the U.S. are struggling to avoid the petty dictatorships of traditional leaders.

The bottom line, if you are an activist, or are thinking of joining an organization, is grassroots, participatory democracy and mutual respect. If the leaders, straight or gay, male or female, of whatever race, do not treat you with respect, do not welcome you as an equal, and are not responsible to their fellow members, *don't join!* Why be enslaved to someone else's ego-trip?

The NAP obviously is a stranger to mutual consideration, mutual respect and non-violent cooperation in the spirit of consensual give-and-take to achieve common goals. We need to stay away from it!

Three cheers for Eileen Hansen! "When people on the outside can be branded as radical, the service folks can then move to what for them was a more radical position and not look so radical." This is fundamental! It's just what I wrote in an argument with the publisher of our local "GayBeat" a few years ago. We need people *inside* as well as *outside*. If the outsiders don't raise hell, the standpatters on the inside will not accommodate any of the demands of our insiders. Instead of cursing each other vociferously, we need to temper our disagreements with the knowledge that insiders and outsiders have essential roles. Outsiders rarely get what they want, but without their tumult, the insiders don't get much of anything at all. This may sound like a strange way to achieve progress, but it usually seems to work this way. We can consciously use this two-pronged approach to our advantage, or we can muddle through mutual feuding from one frustrating disappointment to another, to the glee of the standpatters.

Sincerely yours,  
Larry Wolf  
Cincinnati, Ohio

## March refunds still due

Dear *GCN*:

What is going on with Innovations in Travel and the [New England] March Committee? In the March 6-12, 1988 issue of *GCN* there were letters from both the Committee and Innovations stating they were "committed to everyone receiving the refund due them." I have a refund due me — a refund of \$109.00 (for a plane ticket to the March on Washington that I could not use because of a family emergency), which was promised me, verbally and in writing, by Edward Heller of Innovations in Travel. Mr. Heller even went so far as to assure me that he understood my situation because "he had elderly and sick parents as well." "We're all part of the same community," he told me, trying again to assure me that my refund was forthcoming.

Well, after sending Mr. Heller my request for the refund in writing — by March 31 as Innovations in Travel requested in their letter to *GCN* — I have yet to hear anything. No phone call. No letter. Nothing.

Does this surprise me? It might have back in the fall of 1987, when Mr. Heller was so compassionate on the phone with me. By now, however, I am 100 percent convinced that Mr. Heller and his Innovations in Travel is nothing more than a slick, sleazy operation that succeeded in ripping off the gay and lesbian community at a time when we were particularly feeling part of a "united" community.

What does surprise — and upset — me is that the March Committee has been behind Innovations in Travel, endorsing them as the travel agency to use for the March on Washington. OK, so the March Committee, like myself, got suckered into believing that Mr. Heller and Innovations would be honest and do a good job of transporting us all to D.C.

I can understand how that could happen. What I cannot understand is how the March Committee could write a letter to *GCN* believing that "All refunds will be made by April 30." Granted, that is what Innovations told the March Committee, but I have a hard time believing that by the beginning of March the March Committee had not heard twice as many horror stories as I had about neglected refunds, poor or misrepresented hotel accommodations and botched travel plans.

What has upset me about this whole unbelievable situation is that the March Committee, in writing their letter to *GCN*, led me to believe that they actually cared about

those of us who were owed refunds from Innovations in Travel. After giving Innovations over two months to respond to my request for a refund, on June 16, 1988 I finally wrote the March Committee — at their *GCN* address — believing they would at least respond, and perhaps look into the lies I was told by Mr. Heller. *Why has the March Committee never bothered to answer my letter?* What the hell did they mean when they wrote "We are committed to everyone receiving the refund due them." Why have I been unsuccessful at contacting any March Committee member — my messages are never answered.

I worked extra hours outside of my full-time job in order to afford the plane fare to Washington, D.C. When my mother became injured in a car accident in Maine and I had to move in with her, I felt certain that any decent travel company would understand my emergency situation and refund my money. I felt equally sure that a Committee committed to justice for lesbian and gay people would stand true to their word and help people receive funds they were promised. Since the March Committee has failed to contact me, I have no choice but to make my situation public and ask again: What is going on with Innovations in Travel and the March Committee? Let's see if I can get an answer this time.

Deb Leavitt  
formerly of Somerville, Mass.  
Minneapolis, Minn.

## My problem is not being sure about my desire

Dear *GCN*:

Greetings with best wishes for kindness in your life and for the *GCN* company. I'm doing fine health wise and hope this finds you the same.

I'm incarcerated in Texas and truly I feel I'm gay to some degree but I'm just not sure anymore and would like to start receiving your *GCN* newspaper on a regular basis for it does have a wide degree of information for prisoners.

My problem is being for sure about my desire and at the same time being at ease with my way of life or desire. Let me try and explain. Back in 1981 I was 17 and was placed in an adult jail. Now my whole life I've had the desire of being a girl or just looking and feeling like one. As a youngster I kept having this crazy desire to have sex with girls while being a girl or just acting like one by wearing feminine clothing.

I need your help in finding someone that would like to write and help me understand this way of life. I've never known any other person like myself and wish to find someone that can understand me. I really don't understand myself and need help teaching me just how to be this girl that I am. I've never even put on make-up or been able to get my hands on the right type of clothing that can turn me on and make me feel more at home with myself.

I believe I have the desire of a Transvestite and at the same time being Bisexual. I've even tried religion, but it gives me too much the feeling of guilt.

I've read a few books from the Redbook company about homosexuals trying to find themselves and I feel that I'm still trying to find my damned self too! But they never seem to have transvestites in these novels.

Hopefully you don't think I'm half crazy because I do need someone to help me find myself. (I like to be called 'Misty' when I'm the girl or in these letters.)

Yours very truly,  
Marshall Brewer  
383021 Rt 1 Box 16  
Lovelady, TX 75851

## Under the guise of "safety"

Dear *GCN*:

I received your form letter to my inquiry about your publication. I was pleased to note that you are interested in hearing about the experiences of gays caught up in the criminal justice system. This was my primary reason in contacting you in the first place, hoping you might be able to advise me concerning the things that I'm about to relate to you.

In the past year or so there have been extremely violent assaults made upon gays and bis in the Utah State Prison. It is usually done with the sanction of prison officials. You know, like looking the other way?

As if that isn't bad enough, they have built 'pods' here on the 'Marion model' [Federal max. 'security' prison replacing Alcatraz], with units away from the

'general' prison population, where prisoners are not allowed 'privileges' like access to Commissary (food etc. store), library, recreation, etc. It's really a punishment unit. All the known gays have been segregated and prison officials say it's done for our safety. I say we should not be punished for our sexual preference, which is what is being done under the guise of safety.

'Sex offenders' (sex with teenagers, etc) are often placed in with quarrelsome types. One was beaten to death a year ago, and two months ago another had his head cracked open until the gray matter was oozing out with the blood. He will never be mentally 'there' again.

These 'pods' are chambers of psychological torture. The suicide attempts are astounding. One prisoner actually chewed through his wrists in a suicide attempt. I can't count the ones who have hacked and sliced their wrists, drug overdosed, etc etc.

The prison officials have kept a lid on this because of possible political repercussions, especially in this election year. These are Mormons. It's a completely Mormon-run correctional system. Their attitude is self-righteousness and punishment.

Is there not any organization who could look into the situation here? It's hard to believe that in this day and age they are getting away with this! Names, dates, locations, etc. of all allegations could easily be provided. Case workers and the prison psychologist are also aware and have remained silent because of jeopardy concerning their employment — the same kind of attitude which Germans took while Hitler had the ovens going.

In answering this letter, please do not refer to individual incidents I have spoken of. My outgoing mail is not censored, but incoming mail is lightly scanned. [Please respond to this letter by writing to: The Guise of Safety, *GCN* Prisoner Project, 62 Berkeley St, Boston, MA 02116]

Name withheld  
Draper, UT

## Not virgins to closed doors

Dear *GCN*:

As you can see from my address I'm a prisoner. I'm gay, and so is my sentence (gay-related 'crime').

I need all your suggestions and encouragement in writing up a proposal for HIV-infected inmates and AIDS inmates to have a halfway house/nursing home run and operated by work release and paroled prisoners.

What has been happening is that prisoners with HIV infection or AIDS have not been paroled because of prejudice and backwardness about AIDS. Prisoners cannot get jobs or housing so they are not being released. And to add to it all, in Virginia prisoners with 'sex offences' cannot make work release or halfway house programs. The doors are closed.

We are not virgins to closed doors because of our lifestyle, so let's try and open this one.

Any input you can give us will be most welcome.

Bill Truesdell  
137426 Build 2-2  
PO Box 3500  
Staunton, VA 24401

## The more support we get, the more they'll know we're not alone

Dear *GCN*:

I realize this letter may come as somewhat of a surprise, because you hardly know me, but I and another gay prisoner here are trying to start up a Gay Club. We have been denied this on several occasions and have a lawsuit pending as of 10/13/88. Inclosed with this letter is a copy of a letter we have written for your paper and if that can't be done if you would show it around to friends and family et al to let them know what is going on inside these prisons.

What we are asking is any support by calling or writing those addresses which are attached. The more support we have from the outside Gay community, the more this administration will realize that we are not alone and that Gay people as a whole are proud of what and who we are and refuse to be stepped on or stepped over.

In closing I would like to say keep up the good work with your paper. It does help Gay prisoners become more aware of who and what we are and gives us a sense of self-worth. Because we know that we are not alone in our struggle to be proud Gay people.

people.

[From enclosed letter] We the (Gay) people of the Oregon State Penitentiary are writing this letter in hopes to elicit some type of response to the discrimination that is currently going on. What we are asking for is a Gay Club, by and for Gay people, but any and all people would be welcome, race, creed, color et al. The club that we would like to get started here would deal with all issues that are prevalent in today's society.

We have been denied this club on numerous occasions: not enough staff, not enough room, security risk, etc etc. We feel it's time for this hypocrisy to end. If this administration will allow clubs from bridge to chess to athletic clubs, why we ask will they not allow a Gay Club?

If this letter gets published and there are any responses please write these people: Governor Neil Goldschmidt, State Capitol Building, Salem OR 97301; Michael Francke, Head of Corrections, 2605 State St, Salem OR 97310; Manfred (Fred) Maass, Warden, 2605 State St, Salem OR 97310.

The more support and help we get from the outside people, the more this backward administration will realize it's time for a change and quit treating us proud Gay people like second class citizens!

Stay Strong,  
David Colby  
48845  
2605 State St.  
Salem, OR 97310

## GCN Job Opening Promotions/Classified Advertising Coordinator

Use direct mail marketing, exchange advertising, free distribution, renewal campaigns, and other strategies to increase subscription and newsstand sales of the paper. Log and process weekly classified advertising. Participate in weekly workings of *GCN*, including staff meetings, collaborating on editorials, etc.

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To apply, please send resume and cover letter by Dec. 15 to *GCN* Job Search Committee, 62 Berkeley Street, Boston, MA 02116. Lesbians and gay men of color are particularly encouraged to apply.

## DANCE PARTY!

Saturday, December 10, 1988

9pm-2am

That's right, another happening dance party (have you recovered from our Halloween bash yet?) with a live d.j., the hippest dance tunes, a cash bar, and totally groovy people...and this time it's a benefit for **Gay Community News** and **Radical America**, to be held at Villa Victoria Cultural Center, 85 West Newton St., in Boston's South End.

Tickets are available at *GCN*, Cambridge Food Coop, Arborway Video & Sound, Red Book, Glad Day Bookshop and Central American Solidarity Association for \$6-\$10 (sliding scale).

Villa Victoria is wheelchair accessible.



# DANCE PARTY

Saturday, December 10, 1988

9:00 p.m. - 2:00 a.m.

to benefit

Gay Community News  
and  
Radical America

Villa Victoria Cultural Center

85 West Newton Street  
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J.D.J. Sound  
Great Dance Music  
Cash Bar  
\$6.00 in advance  
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advance tickets available from gay community news, cambridge food coop, arborway video & sound, red book, glad day, central america solidarity association.

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Info: gcn — 426-4469

or tty 426-0332

Drawing will be held at the Gay Community News/Radical America Dance Party

## Tennessee: Natural beauty.



## Unnatural laws.

Tennessee is a land of great natural beauty. From the Great Smoky Mountains to the mighty Mississippi, we're lucky to have one of the most varied, scenic and unspoiled landscapes in America. But there is ugliness afoot here. The radical right has pushed proposals through the Tennessee Sentencing Commission that would specifically criminalize same-sex lovemaking — "homosexual acts" — with felony penalties. The Commission's legislative package will be presented to the Tennessee Legislature in January, where it will find strong support from powerful religious fundamentalists.

We're Advance, the political action committee of the Tennessee Gay & Lesbian Alliance. And we're preparing a massive lobbying effort to try and stop this repressive proposal.

But our already-meager resources are stretched to the limit. In order to mount an effective campaign against the proposal, we need money. You can help. Your contribution will help us support fair-minded legislators, and to rally opposition to intrusive and bigoted legislation.

There isn't much time. Please help.

I'll help. Here's my  \$5  \$10  \$25  \$50  \$100  \$

Name \_\_\_\_\_ Phone \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

\*Please enclose your check payable to Advance, and send to:

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Box 24181, Nashville, TN 37202

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**Advance**  
the Political Action Committee of  
the Tennessee Gay & Lesbian Alliance

## Dykes to Watch Out For



## Nkoli

Continued from page 1

very supportive to me. They knew I was gay and went along. Most unfortunately the three are convicted." Nkoli said, however, that some of the members of the group expressed concern about his being gay, and the negative effects it might have on the outcome of the trial.

Nkoli also expressed sadness over the failure of some gay South Africans to support him. He specifically mentioned the Gay Association of South Africa (GASA), a primarily white gay group, which was censured by ILGA for failing to support Nkoli. "It weighed very heavily on me that GASA would not help me," said Nkoli, who withdrew his membership from the group.

Nkoli said his homosexuality did not play a part in the government's case against him or in his testimony before the court. "I was arrested for my political background. It had nothing to do with gay politics. The government didn't seem to care as much about that," said Nkoli. He said he was acquitted because the government could not find enough evidence. He said the judge cracked down on the people who were most involved in the UDF in opposing apartheid.

A college graduate who worked as a teacher before his arrest, Nkoli, 28, is currently unemployed. He said the original conditions of bail, which prevented him from travelling and required that he appear in court every day, made it virtually impossible for him to find employment.

Nkoli said he would continue to promote gay rights in South Africa and internationally. He plans to work with the Congress of Pink Democrats, a recently formed multi-racial coalition of South African lesbian and gay groups that has lent support to Nkoli and publicized his case. He also plans to work with Gay and Lesbian Organization of Witwatersrand (GLOW), a multi-racial, anti-apartheid group he helped to found. Nkoli, who lamented the racial divisions of some gay South African groups, said, "I want to continue my work with GLOW. It will be very difficult because many want us to fail. But so many gay people here need support. I will do whatever I can for gay rights."

Note: Letters to Nkoli may be sent c/o Priscilla Jana, P.O. Box 61875, Marshelltown 2107, Johannesburg, Republic of South Africa.

□ filed from Boston

## Murderer

Continued from page 1

screams following the initial shot, he fired at least seven more. The evidence is not at all consistent with an accidental shooting. He stalked and hunted those two people as a hunter would hunt and stalk game."

Besides the homophobic defense, Brenner also objected to early media coverage of the case. In June, the *Ithaca Journal* printed an article about the case under the headline, "Women Teased Me, Mountain Man Testifies." Activists from Ithaca — Brenner's home — protested the sensationalistic headline and article which they said blamed the women for the attack. Demonstrations and educational efforts aimed at the *Ithaca Journal* were successful, said Brenner, because the paper's coverage of the case improved dramatically.

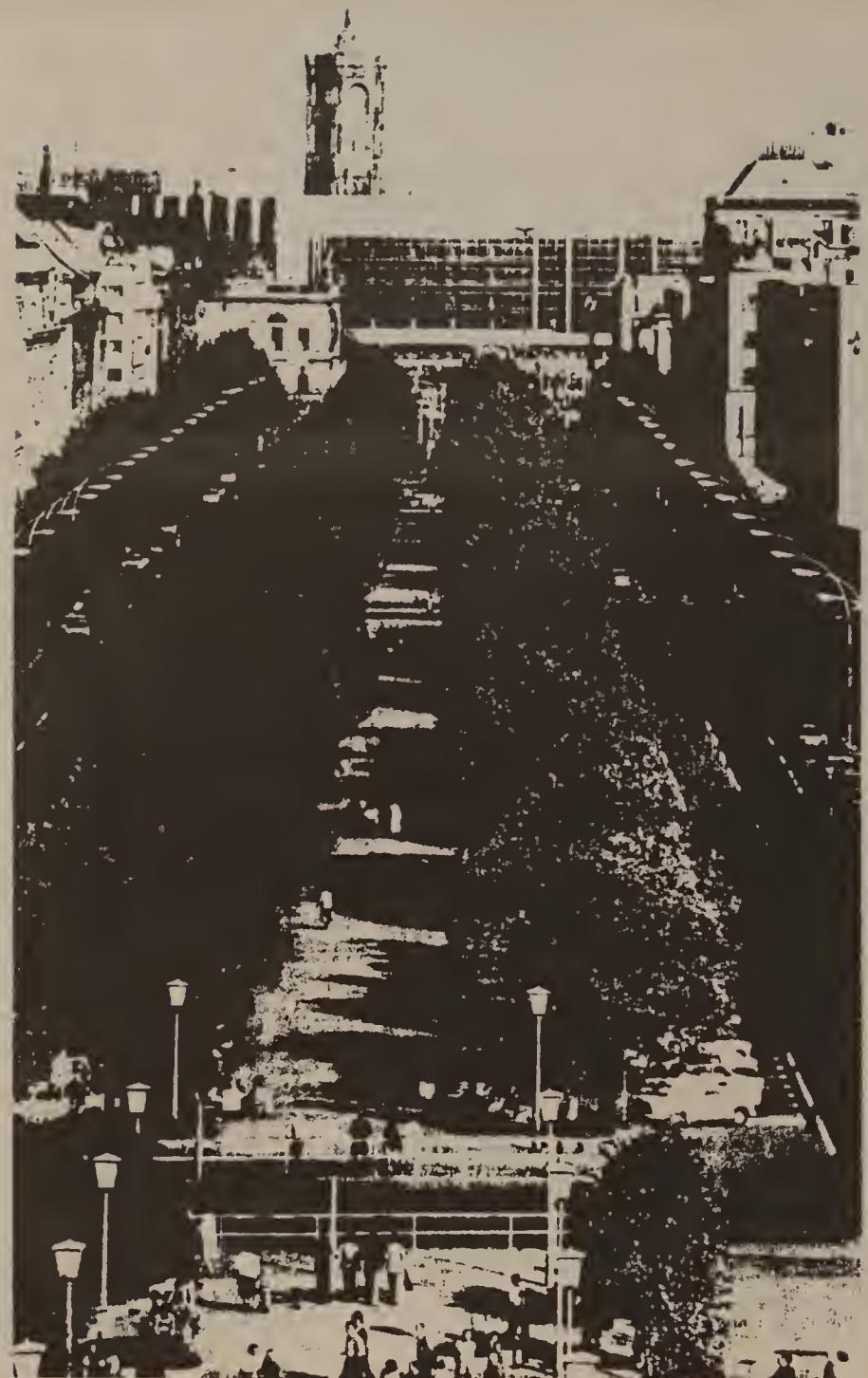
Brenner, who now works part-time with an architectural firm in Ithaca, also praised the support she received both from the Ithaca lesbian/gay community and Pennsylvania officials involved in the case. "Unlike other lesbian and gay victims of violence, I was treated very well. One of the reasons I went public about what happened to Rebecca and me is to cut through homophobia. Almost nobody can condone such a horrible act. Making ignorance and bigotry public is one way to defeat it. Maybe this will help others in the future," said Brenner.

"Although the healing process has taken place on a personal level, much can be done to support victims on other levels as well," said Brenner. "I have received support from a broad coalition of people including people at the trauma unit of the hospital I was taken to, the lesbian and gay community in Ithaca, even the cops. Most are not so fortunate."

"Rebecca and I were lovers," said Brenner in a prepared statement following the verdict. "As the judge ruled, nothing about who we were or our love for each other could be considered motivation for the outrageous, inhumane violence that Stephen Roy Carr perpetrated against us."

Note: Brenner wishes to thank the many GCN readers who contributed money and support. Brenner still faces considerable medical and legal expenses. Donations to the Claudia Brenner Fund can be sent care of Family and Children Services of New York, 204 North Cayuga Street, Ithaca, NY 14850.

□ filed from Boston



## The "Terror Dykes" of East Berlin

Two lesbians talk about the first lesbian group in the German Democratic Republic, whether or not to stay in their country and making contact with other East German lesbians

By Sybilla Claus

Translated from the Dutch version, which appeared in the Dutch lesbian/gay magazine *Sek*, by Marian Driessen and Carla Kuiken

I visited East Berlin one year ago. At that time, I interviewed two lesbians who belong to the first established lesbian group in the German Democratic Republic. Since my visit, a second lesbian group has formed in the southern city of Jena.

These lesbian groups, as well as those that exist primarily for gay men, are organized within the church, which is the only place one can be politically active outside the party or unions. Ten cities have groups for men.

The average homosexual man in the GDR is rather moderate-minded and finds the points of view of the handful of lesbians much too radical. Therefore, the ladies are known as "The Terror Dykes."

Apart from these groups, there are mixed gay bars and until recently there were squatter houses where gay people would go. A new law against squatting that allows for stiff fines has eliminated squatter houses. In terms of culture, the few women's books and records that you see have been smuggled from the West.

Some lesbians want to leave the GDR, and several have done so in the past years. Reasons for departure that are officially recognized are marriage to a man in Western Europe, family reunion or political grounds.

Of the two women I interviewed, one — Martina — has been trying to get an exit visa to go West Germany to join her woman friend there. Martina currently lives in East

Berlin. She is loosely affiliated with the dyke group in that city, and works in a bookstore. The other lesbian I interviewed is Marinka. She also lives in East Berlin, is very active in the lesbian group and is a journalist. She is 34 years old.

I asked Marinka to talk about their group, which every other week organizes meetings on a certain theme for 30-50 lesbians. We also talked about discrimination and problems with housing. I talked with Martina about her reasons for wanting to leave the GDR, actions by the state against the lesbian group, and how she came out.

### Part I: Sybilla and Marinka

**Sybilla:** Is there a lesbian movement in the GDR?

**Marinka:** No, movements in which the State is not interested have no possibility of existence. Officially, homosexuality is not against the law, but we cannot demonstrate and we have no access to the media. The point of view of the State is that homosexuals should integrate, not emancipate. Our work circle [lesbian group] is not public and only insiders know of our existence. Not even all Berlin lesbians know of our group, let alone the heterosexuals. As long as our activities remain limited to people we know, one cannot call it a movement. I think you can only call it a movement if a theoretical exchange is taking place as well and that is practically impossible here. There is no feminist or peace movement here, either. There are certain groups of peace women, but there is no contact between them.

**Sybilla:** How did your lesbian group, the "Work Circle," come into existence?

**Marinka:** It was formed in 1982 when a new bill was being prepared that proposed the draft for women. A group of women, including some lesbians, spontaneously came together to talk about that. Soon a division arose between women who were only against that law and for peace and women who wanted to do more together, including [dealing with the issue of] their lesbianism. As a small group of five women, [the latter] first contacted a gay group here in Berlin. Soon enough they split up again, though, and the lesbians went on as a women-only group. I heard about the circle from a friend and that is how I got to know lesbians. Before I joined I only knew one lesbian.

The women who visit our group are usually between 20 and 30 years old and have jobs in all strata of society. However, I think that among the women who visit gay bars there are fewer intellectuals and I suppose that these women seek contact more through circles of friends than through the activities of a study group like ours.

Along with the lesbian group and the gay men's group there are another three mixed groups in Berlin. In a number of other cities there are also such groups. Once a year all these groups come together. Then experiences are exchanged, there are speakers or plans are made. For instance, we might discuss how we can achieve [the goal] of getting homosexual issues addressed in agencies dealing with sexual problems.

**Sybilla:** Why is there a lesbian group only in Berlin?

**Marinka:** From the tradition of the '20s there are gay bars mainly in Berlin. Here there are more lesbians who come out than in the rest of the country. In the country they live more in the closet, and there are few possibilities to go out. That is why many women from smaller cities come here, of course.

As far as homosexuality goes, the GDR is the most progressive of the Eastern Bloc countries. Poland is very Roman-Catholic; in the Soviet Union and Rumania it is prohibited; in Hungary it has been permitted only recently; in Czechoslovakia it is being ignored and Bulgaria is backward. And because here there is more contact with the

# Glimpses

and a half years. The 17-year-old has been examined in a mental hospital. Moreover, her father wanted to put her on ward. Her mother is a teacher, her father an engineer. This happened in Dresden which is commonly viewed as a backward area.

There is some discrimination in cafes too and even in gay bars. Discrimination against lesbians happens in the gay bars because in general we have less money than men. So we have to wait longer before being served or we are treated unkindly. In the old days we had a favorite pub where we were very popular with the waiters, but not with the headwaiters. Everybody in the pub knew about us because we did everything very openly: touching, kissing, etc. The headwaiters tried to get rid of us and told the waiters to put "reserved" cards on the tables. But the waiters refused and told us, "Please do come here, otherwise it's so dull."

Sometimes we go as a group to normal bars and we are often treated kindly.

As far as housing goes, when you are not married, you are not allowed to apply for a house together. You can try to get one, though, by exchange of apartments. That has not been refused yet. My neighbors know that I'm a lesbian, but they don't give me any trouble in that respect.

**Sybilla:** Do you have any support from heterosexuals?

**Marinka:** At the university a group of heterosexual scientists, theologists, physicians and psychologists are active. They plead for more publications in the newspaper and on television about homosexuality. They think we should be able to get more publicity and to have our own meeting places. They also plead for an organization for homosexuals and for changes in education about sexuality. The group does research in this field and sends emerging recommendations to the government. Recently a professor called Reiner Werner published a book about homosexuality (the first since World War II). Lesbians are mentioned in only one sentence: "whether it is true that lesbianism is often discovered after unsatisfying contacts with men is probable, but has yet to be examined."

However, through the work of that group of scientists, contact ads [personals] are permitted again. Before August of '85, such ads had been prohibited for four to five years. Now every week there are two or three such ads in the newspaper. Some time ago I placed an ad myself: "Wanted: woman friend to share my life with." I got 34 replies!

**Sybilla:** Why do you stay in the GDR?

**Marinka:** I wouldn't know what to do in Western Europe. I know that the peace movement and lesbian movement are big there, whereas what few people used to be active here in that respect have left. Many people who were important to me have gone away and that depresses me. I can understand each individual case, but it's never good for a country if many politically active young people leave. And the government ought to realize that gay people in these circumstances [facing discrimination, etc.] have more psychological problems and a higher percentage of addictions to alcohol and drugs. A happy life leads to higher productivity. This implies that the state would, in the end, profit by a really tolerant attitude towards homosexuality. The contribution of the five percent of the population made up by homosexuals is important.

Besides, a socialist government is supposed to feel responsible for the well-being of all people who are not enemies of the state. That includes homosexuals. Also, one would expect the state to have a different view from the Nazis who disapproved of homosexuality. But the government tells us

Continued on page 11

# Issues of lesbian/gay life in East Germany

## The Berlin Sunday Club

From "private friendships" to a social, educational, cultural group for lesbians and gay men

*This piece is a translated version of a paper presented at an April 23, 1988 meeting in Karl-Marx-Stadt, GDR, called "Psychosocial aspects of homosexuality." The author, Ursula Sillge, describes herself as the "chief lesbian" of East Berlin.*

By Ursula Sillge

Translated from the German by A.S.K.

The situation of homosexual citizens is shaped by the inadequacy of opportunities to learn how to behave and with whom to identify, and by the lack of positive role models and images. Some specific consequences are isolation as homosexual women and men and difficulty in finding life partners.

Prejudice is still current, and it forces homosexual citizens to alter or to conceal their sexual preferences. In order to resolve contradictions and conflicts they seek contact with other homosexual citizens. In the past this has not been possible or has not been possible in a fashion that is appropriate for citizens of a socialist country.

Since 1968, when penalties against homosexual behavior were abolished, there has been a variety of attempts in the German Democratic Republic to find approaches that permit needs for social contact to be fulfilled and that enable the interests of homosexual citizens to be articulated and represented in our complexly divided society.

One of these attempts was the circle of private friendships from which the Berlin Sunday Club was developed. The length of time over which it has taken shape — from approximately 1978 until now — may give some idea of the difficulties that had to be overcome. The requests of this circle of friends led in 1984 to the formation of an interdisciplinary group of scientists that took as its goal the preparation of position papers to be submitted to the responsible authorities. As the scientists in this group began to deal with the theoretical aspects of the situation, the homosexual citizens involved in the circle of friends were able to obtain recognition as a working group within a youth organization in February of 1986.

The representatives of the Sunday Club envision two directions that cultural work with and for homosexual citizens may take. One is the provision of information to and consciousness raising in heterosexual citizens. They must be given opportunities to learn about the specific problems of homosexual citizens and, through discussions, to break down prejudices and sexual anxieties. Only when heterosexual citizens are able truly to accept homosexual women and men as citizens with equal rights will the humanistic principles of Marxist-Leninist thought and action be realized in this regard.

The second role for the Sunday Club is that of facilitating acquaintances among homosexual men and women. This is in response to the needs that homosexual citizens have for social contacts, a supportive atmosphere, and information and communication regarding the nature of homosexuality with all its consequences, and for role modeling, life partnering, and stabilization of partnered relationships. Only when homosexual citizens are able to deal forthrightly and directly with their homosexuality can they be truly at ease in society and develop along socialist lines.

The status of "working group" within a youth association was not adequate for the fulfillment of these tasks. It very rapidly became evident that the women and men who attended the group's meetings were of every age from 18 upward. In addition, the region to be served by the Sunday Club encompassed not merely a single ward or district but the entire capital and beyond.

The club's board of directors numbers some 20 persons, a third of them Party members. Importance is laid on equal representation for men and women. In order to do justice to the specific goals of a club for homosexual citizens, there are divisions of responsibility and regions of interest.

The most important divisions of responsibility are the organization of events, dealing with mail, contact with institutions, and night duty [probably a hot line]. The Sunday Club has a post office box (P.O. Box 229, Berlin 1030). Some 300 letters were received from October through December of 1987, and some 400 from January through April of 1988. These letters concern typical but also very individual problems. When the letter-answering division feels out of its depth, referrals are given to the social services for marriage and sexuality counseling, with which the Sunday Club has long been on good terms. If the letters come from the southern parts of the country, we tell the writers about the clubs in Dresden, Gera, and Leipzig, and, if requested, about the support groups within the churches.

The events that we organize are lectures, readings, discussions, films, trips, and so forth. They take place twice a month. The other two Sunday afternoons are devoted to relaxation and the enjoyment of one another's company at "tea dance."

All the events have been attended by 50 to 100 persons, depending on the theme of the day and on other circumstances. While we do not inquire into the sexual preferences of those who attend, we estimate that approximately 10 percent of the audience is made up of heterosexual citizens who are there for various reasons.

Aside from the Sunday afternoon events, homosexual citizens have the opportunity of spending time in smaller groups. Literature, film, history, and photography are among the areas in which there is active interest. The representation of homosexuality in each of these genres is discussed by the participants, who enjoy the friendly atmosphere and actively attempt to make contributions to the subject.

Areas of interest such as hiking, bicycle touring, and driving are different facets of the

Continued on page 12



## Hot spots in East Berlin

Including the restaurant in  
which two men married each  
other

By Ursula Sillge

Translated from the German by A.S.K.

The bars and restaurants in East Berlin for lesbians and gay men are mostly on Schoenhauser Allee and its side streets in the Prenzlauer Berg district. Most of the patrons probably live in the district, and when you feel like going out, who wants to go a long way from home?

On one side of the street is the cafe "Am Senefelder Platz," which goes all the way from the street back to the rear courtyard. In the front room, there are mirrors above upholstered booths and walls with green wood wainscoting. Then there's the bar, to your right, with high stools in front of it. Now and then the smell of good food wafts out of the kitchen. Sometimes there's dancing after midnight. While most of the customers are men, it's a place where women can also feel comfortable.

If you don't know the cafe, you may have to hunt for it a little. It's inconspicuously wedged between a small appliance store and a stationer's. As you look around, your glance may fall on Alois Senefelder, who sits on his pedestal across the street. His name is in mirror writing, because he invented lithography. He keeps a stony silence in all seasons, summer or winter, as he watches the goings and comings kitty-corner back and forth between the cafe "Am Senefelder Platz" and the "Altberliner Bierstuben."

The friendly "Altberliner Bierstuben" is open all week long, never a day off. The three steps at the door at the corner lead directly down to the bar. No high barstools here — just a high counter to your left. If all you want is a quick beer and you don't want to sit down, turn to your right, to the little round table in front of the window. Go through the room where the bar is and you're in the restaurant, where sturdy benches and tables, separated by wrought iron partitions, stand under stained-glass windows caned in lead. The windows and pictures on the walls show scenes of Berlin. On the menu there are old-fashioned Berliner expressions that nobody uses nowadays. There's a tall grandfather clock at the entrance to the restaurant. It still works, but although I've been in the "Altberliner Bierstuben" any number of times I've never heard it chime.

The customers are mixed, both gay and straight, but gay men and lesbians are in the majority. The food and beer are good and inexpensive. Of course there are other things to drink as well.

J. and R. celebrated their "lavender wedding" at the "Altberliner Bierstuben" on New Year's Day of 1986. After Reverend B. in Berlin-K. blessed their union officially, they, the pastor and his wife, and Ursula and Inge (as best man and matron of honor) came here for the wedding dinner. It was the first time in East Germany that two men married each other. While the pastor was reprimanded by his religious superiors, there were no legal consequences.

The wrought iron lamps of the "Altberliner Bierstuben" give it a pleasant atmosphere. When it closes, you can wait for Konnopke to open his sausage stall there in the shadow of the municipal building at 5 AM, and you can get a hearty breakfast. □

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**Terror Dykes**

Continued from center spread

we have no problems, because everybody is equal and therefore there can be no oppression.

From a material point of view, I'm all in favor of socialism, but from a democratic stance, I think many things have gone wrong in this country. I do not have much hope here.

But I expect even less in Western Europe. You may have pluralism and public movements and it's possible to have demonstrations, but the police use tear gas on you. And anyway, being allowed to say what you think won't change a thing. I'm not feeling good about everything here, but at least I know who I'm dealing with.

**Part II: Sybilla and Martina**

**Sybilla:** Can you talk about why you are trying to leave the GDR?

**Martina:** I cannot bear to play hide-and-seek. Therefore I requested permission to leave [two and one-half years ago] and named my being a dyke as the motivation. Their reaction [the state's] is to take on a father or mother role. They say, "you'll find yourself a husband yet." They don't take me seriously as a dyke. I've written letters to the City Council, to the Home Minister, to the Prime Minister. None of my letters have been answered. Being a lesbian is not a valid reason for emigration. In two years, I've had four interviews with the authorities. My request is being rejected because it cannot fit in the existing categories. Maybe in the future, they will also consider humanitarian reasons that aren't explicitly named in these laws.

In the meantime I just go on writing. What else can I do? I feel they are waiting for me to publicize my demands so they'll have an excuse to arrest me. Then they'll expatriate me on grounds that I am politically unacceptable. They don't declare people to be politically unacceptable for homosexuality, in spite of the fact that my being a lesbian is my main reason for wanting to leave, and that is political, isn't it?

**Sybilla:** Do you have other reasons for wanting to leave?

**Martina:** I feel so hemmed in. My development, concerning lesbianism, interests, political directions, is limited by the system. One has to swallow a lot. Many people in this country are afraid to express their opinions about the political situation. Some still see possibilities to do something for themselves here. I'm not so optimistic. I get sick of the complete lack of self-criticism of this government. There is only one press: the party's. Things that are condemned in other countries, such as police aggression, happen here, too. Instead of advertising billboards, we have political mottoes such as "The Party's program is the people's program."

Then there's the fact that to have a demonstration, one has to have permission from the authorities. In practice, therefore, only the party's youth organization gets permission, or sometimes, rarely, the church. Three years ago there was a plan to form a peace chain of people from the Russian embassy to the American embassy. The government just saw this as a provocation. People who were engaged in the planning were arrested and interrogated about it.

**Sybilla:** I heard that there was also an action against your dyke group by the state.

**Martina:** Every year in April there's a memorial day in the women's concentration camp at Ravensbrück. Last year women from our work circle wanted to place a wreath at the camp in memory of the lesbians who were murdered there. These women were followed and arrested on their way to Ravensbrück. They were held in a truck for hours and treated rudely and then they were sent home.

Another incident took place in July of '85. Six women from our group wanted to go to Czechoslovakia. Another woman, who had a relationship with C., one of the six, had already left the country and would meet the six in Czechoslovakia. The police knew about the women's relationship and that they wanted to get together one more time. At the border the group was arrested and interrogated for an entire night. The police said C. had intended to flee the country and was using the others as a cover. They were allowed to go on, but C. had to go back. They took away her passport and

gave her a document which makes her easily recognizable to any police officer or civil servant, and on which she can't travel abroad anymore.

**Sybilla:** Could you talk generally about what it's like for you to live here as a dyke?

**Martina:** In the streets, people react very aggressively. They say things like "What you need is a good husband" or "Up against the wall and a screw." Or the rejection is plain on their faces. Recently I was walking with a woman friend and a man said, "You seem to think it's all right to be lesbians!" He had a disgusting look on his face and he spat.

At my work in the bookstore — in a collective with nine others — I don't have to conceal it. My colleagues are very tolerant. Two gays worked there before I came, so I was lucky. Many people will encounter a lot of intolerance, in factories for instance, but also in artistic circles.

[Generally I've found it very hard to meet lesbians.] Even though I've known I was a lesbian since I was 12 years old, I never met other dykes until I got into the Berlin group about a year ago. Before that I only had affairs with heterosexual women. Problematic, but not all that bad. I used to go to bars, which I didn't like, to try to meet dykes. It seemed superficial to me, just looking for somebody for a single night. I really hate that.

When I was 20, I lived with a French woman for a year and a half. She was married here and later returned to France. Because of this girlfriend I had a direct reason to talk about my lesbianism to my friends. Since then I've developed a very self-assured attitude. And now that I know other lesbian women, I feel stronger and no longer alone. □

**Flower**

Continued from page 3

without heterosexual coercion. *Co-ire, album systematique de l'enfance* (Fontenay-sous-Bois: Recherches, 1976), with René Scherer, demythologizes the assumptions that have grown up around childhood sexuality. *Les petits garçons* (Paris: Albin Michel, 1983) [Boys] fictionalized the attempt of the French government to instigate a witch hunt in southern France against the O.K. Corral, a boys' school.

In the '80s Hocquenghem developed a Gnostic understanding which applied Alexandrian wisdom from the first and second century Mediterranean to the 20th century. With René Scherer he wrote *L'âme atomique, pour une esthétique d'âge nucléaire* (Paris: Albin Michel, 1986) [Atomic Spirit, Towards a Nuclear Age Esthetic]. *Atomic Spirit* explored a free, sensual epicurian vitality, which would reawaken dandyism or *gravité dans le frivole* [Baudelaire: "seriousness inside frivolity"]. *Fin de section* (Paris: Christian Bourgeois, 1976), a collection of short stories, attracted little attention, but Hocquenghem's fiction soon won a large audience as he developed his epicurean and gnostic themes. *L'amour en relief* (Paris: Albin Michel, 1982; Michael Whisler, translator, *Love in Relief*, New York: Sea Horse Press, 1986) follows the liaisons of a young Tunisian boy who is blinded and never sees how beautiful he is. *La colère de l'agneau* (Paris: Albin Michel, 1985) [Wrath of the Lamb] pursues St. John the Evangelist through many revelations. *Eve* (Paris: Albin Michel, 1987) crosses science-fiction with Genesis myths and the author's own physical changes with AIDS. *Les Voyages et aventures extraordinaires du frère Angelo* (Paris: Albin Michel, 1988) [Fra Angelo's Amazing Adventures], published the day after Hocquenghem's death, chronicles an Italian monk's travels with conquistadors in America.

Like the monk or the blind Tunisian, Hocquenghem travelled widely and marvelled at the wonders of the Mediterranean and of the American hemisphere. Everywhere he went he carried a notable beauty and a boyish innocence; he never abandoned the joy of adolescent rebellion, which he was able to hone with the finest arsenal of contemporary French philosophy. While he could cross wits easily with Michel Foucault, Roland Barthes or other great intellects of the time, he preferred to live in a working class neighborhood (rue de Martyrs) or in an abandoned country railroad shack where he lived much of the year at Saint Amand Montrond with René Scherer. There he was able to finish and see through production his last novel with his final message: we live in dangerous and exciting times. □

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## Sunday Club

Continued from centerspread

club that are equally appreciated. They also offer social contact and communication related to common interests. The AIDS discussion group is concerned with the general and particular aspects and consequences of AIDS, but especially with questions that relate to homosexual men and women.

A discussion group for homosexual mothers and fathers is planned. Almost all the "special interests" organize a Sunday afternoon event once a year.

The participants in the group with an interest in theoretical issues attempt to encourage research work by scientists and scientific institutions. Several members of the Sunday Club are themselves carrying out scientific studies in various scientific disciplines.

Publicity work has various aspects. Representatives of the Sunday Club have taken part in television and radio broadcasts and in a documentary film. Journalistic articles or books are encouraged or written by members. Publicity work also consists of lectures and in cooperative work on the events held by other clubs or societies. □

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CAMB/SOM nice apartment near everything and T on quiet tree-lined street. One responsible LF with humor seeks 2L's. (25-plus). No smoking or pets. For 12/1. \$342-plus. (617) 623-3166. (20)

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Two friendly LF's seek LF or GM to share large house. Semi-coop. No alcohol, smoke, drugs. \$350 plus last month's rent. Room includes half bath. 965-0648. (20)

2 LF's looking for LF to share sunny, homey JP apt. near T and parks. Avail. Jan. 1. Pets ok. \$335-plus. Call 522-4368. (21)

#### LAWRENCE

Fun LF seeks LF or GM to share beautiful 2 bdrm townhouse in Lawrence. One mile to routes 93 and 495. Washer/dryer, parking. \$375 plus. (508) 689-3528. (20)

2 LFs, 28 and 23, seek non-smoking, vegetarian LF with sense of humor for beautiful Somerville apartment. Have cat who wants feline companion. Available 1/1. \$310 plus. 776-7909. (20)

LF wanted to share great apt in JP. Close to T off street parking avail now/Dec. \$350 plus. non-smoker. 524-4087. (20)

Gay man wanted to share large J.P. apt. 2 minutes from Forest Hills Orange line stop. \$265 plus utils. Should be easy going with sense of humor. No Republicans or closet cases. Call Mike or Fred at 524-8682 or Mike at 864-4810 (days only). Available January 1st. (23)

I seeks L for sunny 6 room apartment in Cambridge near Fresh Pond. \$390 plus utilities. Available 1/1. Porch, garden, w/d. Easy access to Harvard Sq. Non-smoker. 876-2653. (21)

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### ROOMMATE WANTED

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LF roommate needed for large, luxurious Victorian house on quiet lane in Jamaica Plain. House currently has 2LFs and 4GMs, 4 baths, 3 living rooms, fireplaces, and much more. Neat, responsible, non-smokers only. Available Dec. 1. Where else can you get a huge room, a yard, 2 decks, stained glass, and hardwood floors for only \$350/mo plus utilities? Call (617) 524-9927 or (617) 522-6350. (20)

#### JAMAICA PLAIN

We found our third. We need one more to complete our home. We are 3LFs. Our apartment is the second and third floor of a house. Spacious, sunny, woodstove, close to Orange and Green Lines. Semi-coop, veggie, 225 plus. Call (617) 522-9351. (19)

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Provincetown: July week of timeshare. Studio unit. Must sell. \$6200. Best offer. (203) 423-9802. (20)

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#### BEACON HILL

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#### APT. W/VIEW

Sunny Somerville apt. 1 BR, off street parking, w/d, near Union Square, beautiful view, avail. January 1st. \$550.00 includes heat. 776-7387. Lv. message. (21)

#### LF SKS TENANTS — MALDEN

Large 3 BR with low traffic office possibilities. Hdwd flrs, parking, very nice, safe area, near T, pets okay, \$1000, Karen, 391-5052. (21)

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Jones Hill Dorchester, sunny one bdrm apt. in lesbian owned house, off street pkg, trees, air, view, \$525 includes heat and all util. 436-2528. (20)

#### JAMAICA PLAIN

Two bedrooms, modern kitchen, D/D, one-car garage, rear deck, laundry, fresh paint, hardwood floors, walk-in closet, dead end street, walk to T. \$950 no fee. (617) 524-5238. Leave message. (20)

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#### BLACK/OUT

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monthly review of current feminist writing. Since 1983. Our readers span the U.S., Canada, and abroad. Subscriptions: \$15/U.S., \$18/Canada, \$25/institutions. Free sample issue on request. THE WOMEN'S REVIEW, Wellesley Women's Research Center, Wellesley, MA 02181. (ex)

### ORGANIZATIONS

#### OLDER LESBIAN ENERGY

Social and support group for women over 40. P.O. Box 1214, East Arlington, MA 02174. (15.48)

#### BLACK AND WHITE MEN TOGETHER

Multiracial group for all people. Call (415) 431-1976 or write BWMT, suite 140, 580 Castro St. SF, CA, 94114. (16.1)

#### BOSTON ALLIANCE OF GAY AND LESBIAN YOUTH

Social support group for youth 22 and under. Wed. night general meeting from 7:30-9pm. New persons meeting at 6:00. Women's meeting at 6:45. Call 523-7363 for info. (15.32)

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Please send letters of encouragement to: David Emerson Rezabek, 34034, Box 900, Jefferson City MO 65102.

I would like to meet a mature TS-TV or fem guy male for correspondence and maybe romance. Robert FOWLER, 79A4178, PO Box 338, Napanoch NY 12458.

I would like some penpals from the streets. We are not allowed to write other prisoners. I'm in trouble for loving young men and will write Rock for his bulletins on it. Garnet VINSON, 135501, Box 430, Dillwyn VA 23936.

Lonely gay country boy wishes to hear from you. James DUCKETT, 604011, B-209T, 3950 Tiger Bay Rd, Daytona Beach FL 32014.



Kinky 18 yr old Spanish TS. Dom/Sub. Loves all sex and wants photos and letters. Please write 'Tanya'. Troy RIVERA, 84B0653, PO Box 51, Comstock NY 12821.

I'm interested in establishing friendships thru correspondence. I've been down for 11 long years. All replies will be answered and other prisoners may write as I'm allowed mail from other institutions. C. FITZGERALD, 114885, Box 27264, Richmond VA 23261.

Bisexual male wishes to correspond with someone. Sex and age don't matter. [Mike, Desiree Nunn's address is: 119241, Box 7, Shakopee MN 55379.] Michael SNY

# calendar

1 December □ Experimental filmmaker and poet James Broughton presents his films and poetry at the Museum of Fine Arts. 8pm. \$4. Info: 617/267-2973.

Please note: Calendar listings must be received by the Monday before the week of the event. Photos with listings are encouraged.

## 26 Saturday

Boston □ **SEGAL** Turkey trot dance. Bring a dessert. First Church of Jamaica Plain (Unitarian-Universalist) corner of Centre and Eliot Sts. 8-11pm. \$5. Info: Chris, 401/431-0822.

Boston □ **Boston Whole Health Expo** with 50 free seminars at the Park Plaza Hotel. 10-7:30. \$6, \$12/15 (workshops). Info: 413/586-4269.

Jamaica Plain □ **Chrystos**, Native American lesbian poet and author of "Not Vanishing" reads at Red Book Store, 92 Green St. 7:30pm. Info: 522-1464.

Cambridge □ **Women's Craft Market**. Cambridge YWCA, 7 Temple. 11-5pm. Wheelchair accessible. Info: 617/894-9205.

## 27 Sunday

Boston □ **Boston Unitarian-Universalist Gays and Lesbians (BUUGL)** will discuss bisexuality. Arlington St. Church, 351 Boylston St. 7pm. Info: 617/864-4913 or 617/232-5189.

Boston □ Rock Against Sexism will have a **Benefit Concert for ACT-UP**. All welcome. 1270 Boylston St. 6-10pm. \$2.

Boston □ **Whole Health Expo** 11am-7pm, see above listing.

## 28 Monday

Cambridge □ Volunteer night at the **Boston Bisexual Women's Network**. The Women's Center, 46 Pleasant St. 7:30pm. Info: 617/247-6683.

## 29 Tuesday

Cambridge □ **Daughters of Bilitis** discuss Marge Piercy's "Gone to Soldiers." Old Camb. Baptist Church, 1151 Mass. Ave. 8pm. \$1 donation. Info: 617/661-3633.

## 30 Wednesday

Sanford, ME □ First potluck for **Southern Maine Gays and Lesbians United**. Unitarian-Universalist Church, corner of Lebanon (route 202) and Main (route 109). 7-9pm. Info: 207/439-5540.

## 1 December Thursday

Boston □ **GCN's production night**. All welcome. Proofreading starts at 5pm. Paste-up after 7pm. 62 Berkeley St., near Arlington & Back Bay T-stops. Info: GCN, 617/426-4469.

Boston □ **The Quilt. See it and Understand**. World AIDS day, Cyclorama (Boston Center for the Arts), 539 Tremont St. 12-9pm. Info: 617/451-9003.

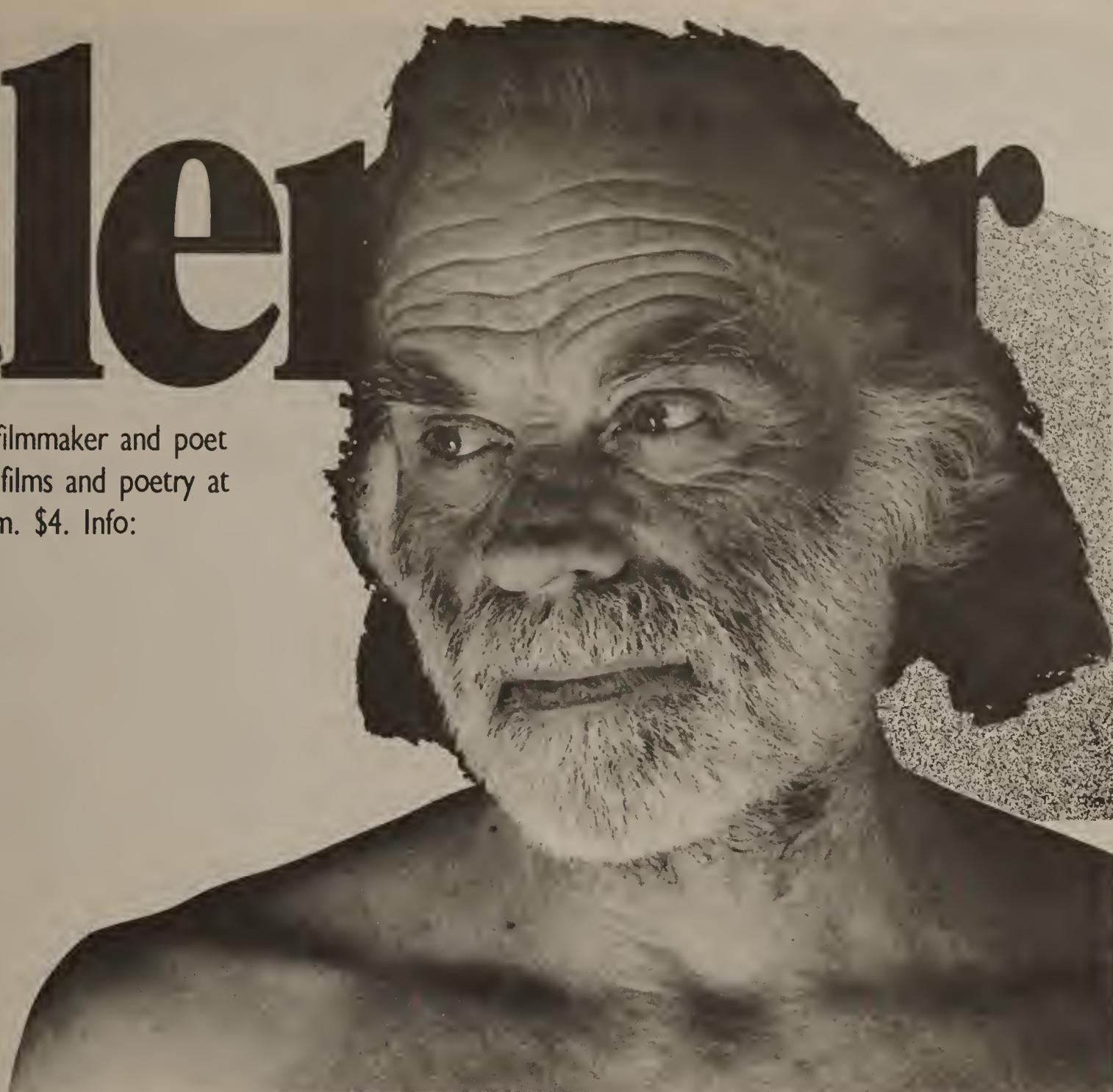
Boston □ **James Broughton** will be showing his films and reading poetry at the Museum of Fine Arts. 8pm. \$4. Info: 617/267-2973.

Northampton □ **Valley Gay Alliance** meeting. Basement of Unitarian church, 220 Main St. 7:30pm. Info: 413/527-5310.

Boston □ **The Boston Gay/ Lesbian Pride Committee** meets the 1st Thursday of every month. New members welcome. City Hall room 801. 7pm. Info: 232-1716.

Boston □ The Fenway Community Health Center, the Women's Center and the Boston Women's AIDS Project sponsor a **Drop-in night for women concerned about AIDS**. 93 Mass. Ave., 3rd floor. 7-9pm. Childcare and wheelchair. Info: 617/267-0900.

Cambridge □ Monogamy and Alternatives will be this week's topic at **The Group**. All welcome. Info: 617/266-1129.



## 2 Friday

Boston □ **GCN mailing**. Come help stuff the paper and meet new friends. 5pm to 10pm. 62 Berkeley St., near Arlington & Back Bay T-stops. Info: GCN, 617/426-4469.

Boston □ The films **Another Country** and **Liana** will be shown by the Boston University Lesbian/Gay Alliance. 725 Commonwealth Ave. room 211. Free. Info: 617/353-9808.

Cambridge □ The Boston premiere of **Leila and the Wolves**, a film about Arab women. Introduced by Palestinian actress Bushra Karaman. Bartos Theatre, Wiesner Building, 20 Ames St. (MIT). 7pm.

Cambridge □ Charley Shively speaks on **Josiah Warren: The First American Anarchist**. Black Rose Lecture Series. MIT room 9-150, 105 Mass. Ave, 8pm. Info: 617/524-0781.

Manchester, NH □ **New Hampshire Gay Parents** meet the first Friday of every month. 7:30pm. Info: 603/478-5437.

## 3 Saturday

Boston □ **The Greater Boston Lesbian and Gay Political Alliance** hosts the Seventh Annual Community Recognition Awards dinner. Reservations suggested. China Pearl Restaurant, 9 Tyler St. 6pm. \$25 (limited number of low income tickets available). Info: 617/789-3730.

Cambridge □ Eighth Annual **Women's Craft Market**. Open the first 3 weekends in December. 186 Hampshire St. 11-5pm. Info: 617/894-9205.

## 4 Sunday

Boston □ Frontrunners sponsors **The Yuletide Stride**, a road race to benefit people with AIDS. The 5 mile race will begin and end on Charles St. between Boston Common and the Public Garden. 12 noon. \$10-15 entry fee. Info: 617/266-6294 or 267-2996.

Somerville □ **Gays and Lesbians of Somerville** hold their fantastic potluck at 6pm. Directions and info: 617/666-2185 or 628-2643.

Cambridge □ **Women's Craft Market**. 12-5pm. See 12/3.

## 5 Monday

Cambridge □ Introductory meeting for the **Boston Bisexual Women's Network**. The Women's Center, 46 Pleasant St. 7:30pm. Info: 617/247-6683.

Boston □ Registration deadline for **Beyond the Honeymoon Stage: A Workshop for Lesbian Couples**. Workshop to be held from 10am-4pm on Sunday, December 11th. \$135 per couple. Info: 617/628-9172 or 924-5380.

Calendar compiled by Erik Moore

Boston □ **BLAB** with new friends at the **Bicycling Lesbians Around Boston** potluck. 7pm. Info: Shannon, 617/776-6442.

Cambridge □ **Mary Midgett**, author of "Brown on Brown, Black Lesbian Erotica" leads self-pleasuring workshop. Sponsored by Niobi Productions. 186 Hampshire St. 7pm. \$5. Info: 617/661-7673. (Also 12/8).

## 6 Tuesday

Cambridge □ Evening of prayer, meditation & discussion for all affected by AIDS. All welcome. Christ Church, Zero Garden St. 7:30-9:30pm. Info: 617/876-0200.

Cambridge □ **New Group: 30-plus Lesbian Rap** at the Women's Center. See weekly section.

## 8 Thursday

Boston □ Quilting Bee for **The NAMES Project**. You don't have to sew, just come and be a part. Arlington St. Church, 351 Boylston St. 6-9pm. Info: 617/451-9003.

Cambridge □ **Children: They're Not Just for Heterosexuals Anymore** Discussion topic: An Exploration of Gay Parenting. MIT Walker Memorial (on Memorial Drive). 8pm. Info: 617/266-1129.

Cambridge □ **Lesbians Choosing Children** support group. The Women's Center, 46 Pleasant St. 7:30-9pm. (w childcare). Info: 617/354-8807.

Cambridge □ **Mary Midgett** leads self-pleasuring workshop. 186 Hampshire St. 7pm. \$5. (See 12/5 for info.)

## WEEKLY EVENTS

### Saturday

Boston □ **Living With AIDS Theatre Project** workshop to collect AIDS-related experiences and stories for theater music piece. No performance experience necessary. Club Cabaret, 209 Columbus Ave. 10:30am.

Boston □ Boston Area Women's Self-Defense Collective offers **Women's Self-Defense Classes** for women of all ages and abilities. Meets Wednesday evenings and Saturday afternoons in the South End. Info: 617/574-9433.

Boston □ **Gay Boston**, a cable program with Candace Van Auken. Boston Neighborhood Network, channels A3 and A8. 7:30-8pm.

Boston □ **Body Electric: Healing with group sensual massage** for gay and bisexual men meets at 551 Tremont St. \$12. Info: 617/522-9164.

### Sunday

Boston □ **Metro Healing** presents **healing group** for everyone. Metropolitan Health Club aerobics room, 209 Columbus Ave. 7:30-9:30pm. Info: Boston's Healing Circle Hotline 617/426-9205.

Allston □ **Lesbian volleyball**. All skills welcome. Coached drills and scrimmage. Through November. West End House, 105 Allston St. 2:30-5:30pm. \$2. Info: Ann 617/524-4884.

Boston □ "Boston's Other Voice," a radio program for the gay and lesbian community. With host Peter Stickel. 11/27, Johanne Blank and David Brillhart speak on the discussion forum known as "The Group." 12/4 Live call-in. WROR 98.5FM. 11:30pm.

### Monday

Boston □ **Women's Rugby Club** fall practice every Monday and Wednesday, 6-8pm. No experience necessary. Info: Mel 617/536-4943, message 617/932-5401.

Cambridge □ **Lesbian Rap**. Topics: 11/28, Lesbians and Friendships. 12/5, Boundaries in Dating. The Women's Center, 46 Pleasant St. 8-10pm. Free. Info: 617/354-8807 (TTY/voice).

### Tuesday

Boston □ **Lesbian and Gay Concert and Marching Band**. No auditions. YWCA, 120 Clarendon St. 7:15 p.m. Info: Joe 617/625-3304. Zoe 617/396-2989.

Providence, RI □ **ACT-UP/Rhode Island** has meetings open to the public. Rocket, 73 Richmond St. 7pm. ACT-UP/RI, PO Box 3156, Wayland Square Station, Providence, RI 02906. Info: Bill 617/782-9063.

Roxbury □ **ACT UP/Boston** meets to confront the AIDS crisis. Room 345, Bldg. 3, Roxbury Community College. 7:30pm. Info: 617/49-ACT-UP.

Cambridge □ **Bisexual Women's Rap**. 12/6, Relationships: Men vs. Women. The Women's Center, 46 Pleasant St. 7:30-10pm. Free. Info: 617/354-8807 (TTY/voice).

Cambridge □ **30-plus Lesbian Rap**. 12/6, Relationships: Men vs. Women. The Women's Center, 46 Pleasant St. Free. Info: 617/354-8807. (TTY/voice).

### Wednesday

Cambridge □ "Say It Sister!" WMBR, 88.1 FM. 7-8pm.

Boston □ **Women's Self-Defense Classes** for women of all ages and abilities. See Saturday listing.

Cambridge □ **Lesbian Al-Anon** with childcare. The Women's Center, 46 Pleasant St. 6:30-8pm. Free. Info: 617/354-8807 (TTY/voice).

Brookline □ Boston Committee Determined to Free Sharon Kowalski meets. Boston Self-Help Center, 18 Williston Rd. 7pm. Info: 617/661-0533.

Cambridge □ **MASS ACT OUT** meeting. M.I.T., Building 66, Rm. 126. 7:30pm. Info: 617/661-7737.

Friday □ AIDS Project — Worcester support group meets for HIV positive, PWA's, PWAC's, lovers, friends, and the worried well. 51 Jackson St. 7-9pm. Info: Dana 508/755-3773.

Boston □ **Healing group** for everyone. Santa Fe Hair Salon, 528 Tremont St. 7:30-9:30pm. Info: Boston's Healing Circle Hotline 617/426-9205.

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